piodest. It had sanctioned the spurious charity of indiscriminate^ iSiSTsgivffig^rnEfie true Cfinstian must rejpress^niehdlcancy aiicf Insist' on *th^7^rt^es^ioOM5i^ and thrift. It had allowed the faithful to believe that they could atone for a life of worldliness by the savourless formality of individual good works reduced to a commercial system, as though man could keep a profit and loss account with his Creator : the true Christian niT^st_^rganize^ his life as a whole for tfie srvice of his Master. IFlfa'd rebuked gain as lower thanTKe life of religion, even while it took bribes from those who pursued gain with success : the Christian must conduct his business with a high seriousness, as in itself a kind of religion.

Such teaching, whatever its theological merits or defects, was admirably designed to liberate economic energies, and to weld into a disciplined social force the rising *bourgeoisie,* conscious of the contrast between its own standards and those of a laxer world, proud of its vocation as the standard-bearer of the economic virtues, and determined to vindicate an open road for its own way of life by the use of every weapon, including political revolution and war, because the issue which was at stake was not merely convenience or self-interest, but the will of God. Calyinismstood$_{f}$ in sTiflrt.$_{f}$ not n^|y fnrji new doctrine of theology and ecclesiastical government,

But tor a new scale of moral values ana a new ideal *vf* social conduct. Its practical message, it might perhaps be said, was *la carri&re ouverte* — not *aux talents^* but *au caractkre.*

Once the world had been settled to their liking, the middle classes persuaded themselves that they were the convinced enemies of violence and the devotees of the principle of order. While their victories were still to win, they were everywhere the spear-head of revolution,

It is not wholly fanciful to say that, on a narrower stage but with not less formidable weapons, Calvin did for the *bourgeoisie* of the sixteenth century what Marx did foi